



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

treatment of the movement in English. He considers in order the rise and influence of the Ritschlian theology, the Ritschlian theory of knowledge, of religion, of revelation, and of Holy Scripture. Then he descends to particulars and presents the special doctrines as set forth by this school. In the closing chapters he traces the later developments of the Ritschlian theology, and seeks to show that it is inadmissible as a substitute for the older evangelical faith. In the execution of his task Professor Orr shows familiarity with the entire Ritschlian literature—and it was a happy thought of his to give in an appendix a selection of the principal books of and on the Ritschlian theology. This book aims to be—so the author himself says—“as objective a presentation of the Ritschlian theology as is possible to one who, while conscious of having benefited by its teaching, does not share the standpoint of the school.” By way of comparison, it may be said that, while no less subjective than Ecke's *Theologische Schule Ritschls*, Orr is not so appreciative and mediating; and that, while more objective than Pfeiderer's *Die Ritschl'sche Theologie*, he is not so caustic and denigratory. Orr's is an iron hand in a velvet glove. The outcome of his discussion amounts to Pfeiderer's assertion that “what in Ritschlianism is true is not new, and what is new is not true.” But the contribution this school has made to historico-critical work, its unsurpassed effort to restore the historical Jesus Christ and the kingdom of God which he founded to a central and sovereign place in Christian doctrine, its emphasis upon revelation rather than speculation as the source and norm of theological propositions—all this and more besides should prompt to a more generous treatment of the Ritschlian movement than Professor Orr has been willing to accord it.

GEORGE B. FOSTER.

THE UNIVERSITY OF CHICAGO.

THE SPIRITUAL PRINCIPLE OF THE ATONEMENT, as a Satisfaction Made to God for the Sins of the World: Being the Twenty-seventh *Fernley Lecture*, delivered in Leeds, July, 1897. By JOHN SCOTT LIDGETT, M.A., Warden of the Bermondsey Settlement. Second edition. London: Charles H. Kelly, 1898. Pp. xxiii + 498. 5s.

THE author undertakes an exhaustive discussion of the atonement, so far as its constitutive principle is concerned. After tracing the death of Jesus to its historical causes, he exegetically unfolds the bib-

lical teaching on the atonement, treating the matter intelligently and with good judgment. He then presents, reviews, and criticises the principal theories that have been framed, candidly exhibiting the strong points of each, and showing where he considers each defective. This work is done in the best possible spirit. Then, in a chapter entitled "The Satisfaction of God," he presents his own account of the matter. By way of completing his own statement, he discusses the ethical perfection of our Lord, the relationship of our Lord to the human race, and the relation of our Lord's divinity to the efficacy of the atonement; and he concludes with chapters on the principle of the atonement in relation to the spiritual life of individuals, and the principle of the atonement and social progress. An appendix contains a sketch of the history of the doctrine of the atonement, and a note on the idea, not favored by the author, that the atonement is incomprehensible.

Finding in the Scriptures the doctrine of an objective offering to God by way of satisfaction for human sins, the author judges this offering to consist, not in sufferings endured, but in the spirit in which the atoner performed his work, especially in the endurance of sufferings that were more or less distinctly penal. The principle of the atonement is spiritual. The relation of God to men within which the entire transaction moves is that of fatherhood, and the satisfaction that God must needs receive was the satisfaction of the demands of fatherhood in view of sin. The supreme requirement was obedience, rendered in the filial spirit, for this fulfils the duty and destiny of man. Christ, being the eternal Son in the Godhead, is the original and natural head of humanity, and is therefore competent to perform a representative act in its behalf. In the incarnate life he lived perfectly as a son, and it was for his filial loyalty to God that he was put to death. His death was the culmination of his obedience, and was endured in unswerving fidelity as son to God. His entire career, indeed, was one of ethical perfection, the spirit in which he died crowning the whole. Death is penal, as being the witness and the earnest of wrath and punishment upon sin. The perfect endurance of this in the filial spirit completed the satisfaction of the Father. The satisfaction applied to the entire race of which Christ was the head and representative; but it becomes effective for an individual when he accepts it as expressive of the spirit that he adopts as his own—in other words, when a sinful man enters in fellowship with Christ into the filial spirit and life. Thus the spiritual principle of the atonement is filial obedi-

ence, rendered by Christ in the name of humanity, and rendered in consequence by humanity in fellowship with Christ.

The book abounds in fresh and vital thought, which rings with the tone of reality. The acceptance of fatherhood as the relation within which the work of Christ is included, and in the light of which it must be explained, is a genuine contribution to the doctrine, and the discussion of the point is admirable. The same may be said of the recognition of the value of Christ's work apart from any expiatory effect. The book contains a multitude of valuable suggestions in the general field of theology. But that fine tone of reality which sounds throughout the book is least ringing and impressive at the very center. The endeavor to interpret the satisfaction of God is in some parts labored and unsuccessful. There is too much construction, and too little naturalness. The main trouble is with the penal element. This the author admits, but handles feebly. He does not succeed in making plain what he means by the penal element in the death of Christ. He contends that death itself is penal, but there is an air of constraint about the contention, and the definitions here are loose and unconvincing. Just here he has entered a region where he has to construct his doctrine, instead of perceiving it. The perception of spiritual reality is the strong point of the book, but here the vision fails. The fact is that the author's scheme of thought really contains no place for the penal element, and his doctrine would be stronger if this were eliminated.

It cannot be said that Mr. Lidgett has set the doctrine of the atonement in full light, but for this no one who has wrought upon the subject will reproach him. Nevertheless, he has done the doctrine a noble service. He has discussed it and its history with calmness and candor, without the slightest controversial bitterness. He has set it free from a multitude of crudities, and placed it in the atmosphere of high spiritual thought, where alone it should be considered. He has brought to his work a worthy conception of the great spiritual realities with which it is concerned, and he has bent with the deepest reverence over the mysteries which "angels desire to look into." His best service consists in his exhibition of the work of Christ in its vital relation to the other great realities of the spiritual world. If, as he claims, that work is vitally related to the fatherhood of God, a multitude of possibilities of misconception is cut off, and a rich and satisfactory spiritual doctrine must yet be developed.

The book has an analytical table of contents, but it has no index,

and its usefulness is thus greatly diminished. A table of contents will not take the place of an index, any more than an index will take the place of a table of contents.

WILLIAM N. CLARKE.

COLGATE UNIVERSITY,  
Hamilton, N. Y.

DIE CHRISTLICHE LEHRE VON DEN EIGENSCHAFTEN GOTTES. Von H. CREMER. (= "Beiträge zur Förderung christlicher Theologie," herausgegeben von A. Schlatter und H. Cremer, Vol. I, Heft 4.) Gütersloh: C. Bertelsmann, 1897. Pp. 111. M. 1.60.

IT is an open secret, according to Dr. Cremer, that the topic of the divine attributes has never been treated in a satisfactory manner. Investigations on this subject have hitherto been carried on exclusively by the *a priori* method. Nowhere in the realm of systematic theology have the traditions of scholasticism yielded less than here. The result is that Christian theology has not secured through its doctrine of the divine attributes a firm basis for a clear doctrine of the incarnation. On the contrary, the difficulties of this doctrine have been sorely aggravated by the prevalent treatment of the divine attributes. So much so, indeed, that some, like Thomasius, have been compelled to assume that the second person of the Trinity renounced certain divine attributes in assuming humanity, while others, like Ritschl, have had to abandon the essential deity of the Christ altogether. What is needed is the application of the inductive method to the study of the subject. By the use of the Areopagite's triple way (*via negationis, eminentiæ et causalitatis*) no solid results can be gained, not simply because, as Kahnis says, thereby one can reach the most divergent and contradictory conclusions, but also because through speculation no real knowledge of God can be attained. God can be known only through the observed facts of his relations to men and the world. And these are given in revelation. They are given as acts in behalf of men or toward men in a process of redemption. Thus Cremer falls back on the biblical foundation almost altogether. And though he does not take his stand exactly on biblical theology or adopt its method altogether, he approaches its standpoint very closely. The conclusions he reaches in this way are necessarily preliminary and tentative. They may be summed up briefly as follows: The central element in the Christian idea of God is love. The special aspects of this idea may be studied